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THE BURMA NEWS



MARCH, 1935

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THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 3

Myanmahita Magazine

It would seem as though one way in which Myanmahita Magazine could best fulfill its mission, would be by making the public of Burma better informed as to the Christian work which is being carried on throughout the Province, in various forms and phases of endeavour. From the founding of the magazine, this has been one principal aim in publishing the periodical, and hardly a number of the magazine has appeared without an article featuring mission work in one phase or another. Nearly two years ago, there was the Pwo Karen Number, in which the great movement among the Pwo Karens, especially on the Bassein field, was described, and illustrated by a number of large and handsome pictures. Then followed the Burman Woman's Bible School Number, and after that the Agricultural Number, better known as "Do Pyi, Do Mye" from the coloured picture on the front cover. This agricultural issue was the largest, as regards number of pages, of any issue yet printed. It had sixty-one pages of reading-matter, besides the inserts, and numerous pictures illustrating the agricultural work. It was a very expensive issue. The next number after that, was a medical number, in which the work of our mission hospitals at Namhkam and Moulmein, was described and featured with a

number of handsome illustrations. Since then there have been several numbers of the magazine, in which mission work, although not the work of our Society, has been described. The July and October numbers for 1934, described woman's work in certain districts of India, and the January, 1935, number described and featured the medical work of the Bible Churchman's Mission in and around Mohnyin in Upper Burma. As there are many subscribers to Myanmahita, who are connected with other missions besides our own, it is of course highly appropriate that the work of other mission societies besides the American Baptist Foreign Mission Society, should be given some attention.

We feel that in the future, as in the past, Myanmahita Magazine can render a real service to the cause of Christ in this Province, by featuring and describing mission work, especially the work of our Society. It must be said, however, that for this service to be rendered, the co-operation of missionaries and indigenous leaders is needed. Myanmahita has at present a large reading-public. To have the work of a mission station attractively presented to that public, with handsome pictures to illustrate it, is of distinct advantage to the work which the missionaries at that station are trying to do. We are not

suggesting mere "publicity," which may be of doubtful value. We are not urging anyone to seek the limelight just for the pleasure of being in it. But if your work is worth doing, it is worth having it presented to the public. Then too there are friends at home, to whom you can send copies of any number of the magazine which describes your work. It may be objected that friends at home cannot read Burmese; but they can learn a great deal about your work just from the pictures; and captions to the pictures can always be printed in English, if anyone so desires it.

It would seem, further, that a missionary whose work and station are written up, with handsome pictures to accompany the article, might help out on the expense by ordering and paying for a considerable number of copies. The halftones used in illustrating an article on mission work, and the printing of these halftones on special paper, constitute major items of expense. Some missionaries indeed have had this viewpoint; others seem indifferent as to whether their work is thus interestingly presented to a wide reading public or not. I would suggest that it is hardly an imposition on my part to ask a missionary for information and pictures about his work; nor does it seem that all the extra expense of a special number about his work, should be borne by me.

A missionary who orders and pays for an extra supply of copies of Myanmarhita Magazine, is not necessarily out that amount of money. He can resell, on his field, among his own constituency who know him, many or all of the copies he takes from us, and thus recoup himself. Then again he can send copies to his friends in America, and save himself the trouble of typing out long letters describing his work.

Now it is not necessary, from the standpoint of magazine publishing, to have these write-ups of mission work.

We can fill the magazine up with articles not directly related to the work of the missionaries, and with fiction. We do not mean trashy fiction, but good stories of high quality, with a distinctly Christian aim and motive. As a matter of fact, such a magazine would no doubt sell more readily with the general public than a magazine which features mission work. We plan, however, to continue featuring mission work so long as we can secure the hearty and willing co-operation of missionaries and other leaders in Christian work.

The numbers planned for the remainder of 1935 are as follows:

April, The Leper Work at Kengtung.

July, a Special Kachin Number.

October, another Agricultural Number.

A. C. Hanna.



A Missionary's Equipment

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability towards circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

J. Hudson Taylor.



Kachin Bible Training School, Kutkai

It was a great pleasure to entertain the following missionaries in my home in the new year: Rev. and Mrs. B. C. Case from Pinyinmana who brought with them Miss A. Prince from Moulmein; on the same evening came Dr. and Mrs. Seagrave with

their three children from Namhkam. When they saw these guests from lower Burma they were about to go on to the next dak bungalow, but there is always room for a missionary, so we were a happy company that evening. My next visitors were Rev. and Mrs. England who were returning to Bhamo *via* Kutkai and later in the week Miss Peter arrived from Namhkam. Rev. G. A. Sword arrived on the day the school closed.

I never expected to experience such cold weather in Burma as we had in December and January. The morning Dr. Seagrave was leaving he had to melt the ice on his windshield with hot water. We had heavy frost every morning and are still having some several times a week.

On the fifteenth of February, the Bible Training School closed after four days of examinations. Aside from questions in the Life of Christ and Baptist History the following questions were asked about the village work: How many of the sanitary lessons you taught were followed by the villagers? What changes for the better do you see in the life of the village? Are you willing to return to this village next school year? How many additions to the church came from this village during the year?

Rev. England had the privilege of baptizing eleven adults on the Sunday he was with us. Five families in one village had their "nat" altars torn down during the month of February.

Geo. J. Geis.

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"The main thing is to keep ready for service knowing that God is far more interested in the work than we are."

—*A Missionary in Africa.*

❖ ❖ ❖

"If you want to be able to lay hold of the mighty power of God, then every step you take must be in the comfort of the Holy Ghost—the will, the heart, and the mind being yielded up to Jesus Christ."

Dr. F. B. Meyer.

Shwegyin

The Shwegyin Karen Association meetings came in February this year—a month earlier than usual, giving us an eleven month financial year. The meetings were at Haw Ko Gaw near the Sittang River. There were six Christian households in the village but the non-Christians opened their homes and received us joyfully. Great crowds were in attendance. Some estimate as many as 3000 people came. This region has been a very disturbed region. Communal interests run very strong and there is even now friction among the Karens over fishery rights. The meetings went off well. Rev. B. C. Case, Rev. H. C. Williams, and Rev. Mg Yin preached in Burmese. There was great interest in the various messages.

The reports of the work indicate progress. The Town School has paid off debts and borrowings amounting to over Rs. 1,800. It is now possible to close the year without a debt, though that will require vigorous action regarding fees. At this date only Rs. 381 are unpaid. The Kyaukkyi School debt increased because the manager does not readjust his work. The Home Mission Society debt was reduced in the neighborhood of Rs. 1,000. This should become very apparent next May at the Home Mission Meeting. Some new sources of income were tapped. We shall be interested to know how long these will continue.

This field never was very keen on purchasing Bibles and literature. A great many people cannot read. However, this year during the days of the association over Rs. 440 of Bibles, hymn books and literature were sold. Rev. Mr. Willans did a good sales work in Burmese Scriptures. After the first day only about a half dozen Bibles were left. Last year the total sales amounted to about Rs. 90 only. It is very noticeable that much of this literature was secured by people liv-

ing in the area where there has been the recent defection among the Sgaw Karens.

The Karens expressed their appreciation to their missionaries by gifts and a rather elaborate ceremony of presentation to the association. Our hearts were touched by the gifts for we know with what loving hearts the gifts were made and given. Mrs. Klein received a very beautiful costume and bag. The children each received a gift. I was given a Karen *sayplo* and bag to match, a beautiful silver mounted elephant tusk about 2 feet long, and a pipe. The last is rather a fine piece of work. Of course I do not smoke, but the Karens have been hearing a lot about riding the locomotive. When they get to puffing on their pipes I simply ask if they enjoy riding the locomotive and if they think the fuel they burn is good. Always pipes and cheroots are cleared away. We had a great laugh over the pipe. Then I said, during the past seven years we had made rather slow progress. Our train had been slowed up a number of times and stops were frequent, but I accepted the pipe as a token of ambition to travel at express speed during the next term. This pipe then would be our symbol of acceleration in our work, and I asked the Karens not to be content with slow work and a halting pace.

Some of you know that Mrs. Klein has been taking care of some twins. These have been returned to their people now. Last week we received another addition to our family. The baby is doing well. It is so small and tiny. The mother was septic and in a bad condition, but is now on the road to recovery. Speaking of additions to the family, the Karens by a peculiar method of reasoning counted one of our guests as an older sister to Alice Margaret. This made mother and father seem rather old. Miss Taylor was the daughter.

It seems hard to lay down this work at Shwegyin. The term of service has been fruitful, but there is so much more to do. It will not be long now until we sail for home. April 6th is the date. As I look back over the seven years of this term with all of the readjusting and recasting of budgets to meet decreasing incomes, I feel overwhelmed by the fact that just the fringe of the problems have been touched. I have never felt the need of forming a fearless pioneering policy as I do now. It is true that we could not rush in and smash around to create a new plan, for the Karens would not understand the need to stir up their thinking. It is quite apparent now that the next term will have to be more daring and more on faith. I feel so unable to cope with some of the problems. Yet I know that the drift policy is disastrous. During the past seven years we have revised but we have not abandoned a thing that was essential. This seems also true of the whole of our Burma Mission work. Committee reports we have in abundance. There is enough material in hand to start a revision of work looking toward a policy that would be a real forward step. I wonder how we can organize the material.

C. L. Klein



"The only hands that Christ has for doing kindnesses are our hands; the only feet to run errands of love, ours, and the only voices to speak cheer to the troubled are ours."

J. R. Miller



"Man's chief business in life is to be faithful stewards of a trust reposed in us by God."

J. Paterson Smyth



"God has a great work to do for this poor world—to make it happier, nobler, holier, and He does it through His servants."

J. Paterson Smyth

Pyinmana and the Karen Associations

February is the favourite month for Associations in Burma. How much these mean to the jungle Christians scattered in lonely villages where often they are the despised minority! At the Associations where several thousands gather, they see what their united efforts have done and feel strong with new faith and courage.

The Karen Associations of Burma are to me one of the most inspiring examples of the achievements of the rural church under indigenous surroundings. The great *mandat* covering over an acre of ground with the rice straw laid down on the ground of the paddy field for the floor and bamboo poles holding up the flat hatch roof is made with the *dah* of the villager and comfortably provides for the audience of three thousand. Along one side of the meeting place are the cooking and feeding quarters with plates for five hundred to eat at a time. All are efficiently provided for by the ingenuity of the simple village people.

Where I went this month the associations were held in small villages and many of the visitors just stayed and slept in the great room where the meetings were held. On a bamboo post was fastened a card with the name of a village and around it gathered some ten to forty delegates from that village. Their umbrellas, blankets and clothing were piled around the post during the day, and at night these people just rolled up in their blankets with their heads to the post and laid there just like so many spoons in a rack.

After the night meeting was over we could hear the singing of a dozen different choirs and I crossed the paddy field in the moonlight with Mr. Villans of the British and Foreign Bible Society and visited group after group. Each group had a smile of

welcome and each village revealed the devotion of some Christians who were making the light shine in the darkness. We remarked how much warmer and direct was the fellowship under such surroundings than in a convention of that size in western lands with hotels and lobbies and restaurants and forests of chairs.

We attended the Shwegyin Association at Ngatwezok near Kyaukkyi where the hill Karens come down and meet with those on the edge of the plains. They discussed plans for developing a rural base school which would better meet their village needs. Contributions for the station school were increasing and materials were being collected for a new building on a new site. Contributions in kind or in labour were encouraged. The association gave a farewell to the Kleins as they were leaving on their furlough for America. There was warm affection shown on both sides.

With Mr. Willans I also attended the Henzada Karen Association at Pauktangyi, seventeen miles south of Henzada. The young people's work in this field is especially encouraging. As is done in many Karen Associations the first day was given over to the young people. Here the young workers of the district learn to stand on their own feet and carry responsibility which is important among a people who revere age excessively as do the Karens. The young people's societies, the graded Sunday schools in villages, the Boy Scouts and Girl Guides have long been stressed in this field with the result that strong young workers are coming forward to carry on. The good work of Mrs. Phelps among the young people was recognized by her receiving a medal from the head of the Girl Guides organization of the British Empire for her long and distinguished service among the Guides of Henzada district. It showed that as the years of

life lengthen, still they can continue to make a contribution to youth.

Twelve students are graduating from the Pyinmana Agricultural School this week. There are three Burmans, two Lahus and the rest belong to four kinds of Karens. The school has had an exceptionally good year. Not only have there been bumper crops, but the spirit of the students has been most responsive. Several students have contributed much towards making a strong spirit of Christian service of whom one was a Pwo Karen graduate of the Burman Seminary at Insein.

Brayton C. Case.



Pegu — Burman

Beginning on the evening of Friday, February, 15, and lasting through Sunday evening, the Pegu District Association, including only the churches and Christian groups of our own field, met at Thin-in village. This association is mixed and includes churches made up of Burmans, Karens, Chins, and Taungthus. Prayer was offered in all of the first named three languages, and singing was in Burmese and Karen. Those present comprised 152 Christian men, 115 Christian women, and 150 non-Christians. There was splendid fellowship, and I am sure a great blessing came to those jungle folk who have so little opportunity for such fellowship. With no money for railway travel, it would be impossible for them to attend the regular Association, but with carts they came, some of them many miles to this meeting in the center of our field. There are seven churches in this district, and only twelve people have been baptized during the entire year, a very discouraging figure. It indicates the need of an evangelistic missionary out among the churches. We are glad, however, to report one church organized during the year.

The people re-iterated their desire

that "Saya Gyi" Parish return to the field as soon as possible. Rs. 543-0-0 has been pledged as the contribution of this district toward the return of my brother and sister. They are on the sailing list of the Board for this Fall. My sister's health has been in question, but a recent letter from my brother says that she has found a doctor who seems to be helping her. The people here are earnestly praying for their return and we must leave the rest in the Father's hands.

Mary L. Parish



New Departure at Namkham

We are just finishing an experiment of a year which we do not believe has yet been performed elsewhere. A year ago we admitted to our hospital a young Karen gentleman, a graduate of the Seminary, who wished to learn in one year just as much medicine as he could to enable him to be more efficient in helping his people when he returns to pastoral or evangelistic work. Miss Carman paid us five rupees monthly for his board, and gave him the same two rupees per month spending money that our pupil nurses get. He roomed with Dr. Daniels in the old hospital building and ate with the nurses.

In order not to antagonize the nurses we asked their approval as to receiving him, and they voted unanimously to receive him provided he was a gentleman. He has been a gentleman in every way. He has spent the year working in the wards and dispensary on exactly the same basis as our regular nurses, except that he has been admitted to all classes that were taught, thus receiving the four years' training in theory during the one year. During these weeks of review he is giving good report of his understanding of what has been taught him. Things have, perhaps, not become as much second

nature to him as they become to a nurse during four years training, and he has not had nearly the practical training a nurse gets. But he is certainly the best equipped, medically, of any pastor that Burma has ever seen. We are very pleased with the success of the experiment.

Gordon S. Seagrave.



"God's work done in God's way will never lack supplies." These are the words of the late Hudson Taylor whose life demonstrated the truth of his words.

"We believe a regeneration of individual souls to be the primary need. The conviction is growing among evangelical believers that there is a need for renewed consecration to the primary aim of the gospel as the power of God to save all that believe. Salvation for the individual begins with the regeneration of the soul and reaches its consummation in the resurrection of the body. Preach the new birth, its nature, its conditions, its results. Look men squarely in the eye and say, 'Ye must be born again.' Where there is no regenerating truth, there is no regeneration. This is not merely 'life-changing' it is life beginning, a new and divine life imparted to the soul. The bane of church life to-day is the substitution of a vague religiousness for a vital Christian experience."

—*The King's Business.*

"In soul, the Christian is always above circumstances, if he can realise the presence of God."

J. N. Darby.



Sandoway

It is just seven weeks since I returned to Sandoway from Calcutta, but so much has been packed into that time that it seems much longer. After being away for over two months, I found more than enough to keep me busy for awhile; but, for a few days everything had to wait, as Florence was sick and needed constant care. She is now the picture of health, and has such rosy cheeks that one might think she had just come from the hills.

We have just returned from a two weeks' jungle trip to the villages up around Myebone. We travelled by

launch from here to Myebone, and there I left Florence with her ayah while I was off for seven days, travelling in the same native boat that we had last year. Two of the preachers, the headmistress of the Myebone school, and two or three of the young people accompanied me, and we had a fine trip all the way. Some of the most beautiful scenery in Burma is to be seen up in that district. We visited about ten villages, some of which had never before been visited by a white woman. Everywhere I was a great curiosity, and the question was constantly asked, "Is it a man or a woman?" As these were all Settu Chin villages, all of the women, and many of the young girls have their faces tattooed. One woman asked me if I came to see their black faces, and they all laughed when I replied that I came to show them a white one. We had many preaching services, examined all of the jungle schools, tried to get some new schools started, and had meetings with the Christians to help and encourage them. The best thing of all, however, was that we were able to bring together the two factions which we found in one very small church, and I believe that now that church ought to grow.

We have been in Sandoway nearly two years, and none of you have come to call on us yet. We are now looking forward to a visit from the Field Secretary, who is planning to fly over from Rangoon. Perhaps some of the rest of you would like to do that. Just let us know. Sandoway is really a lovely place, and ought to be more popular.

The sick member of the family is still in Calcutta, but I am hoping that soon he will be able to return. He reports that he is gaining steadily, but slowly; but the doctors are not yet quite satisfied. We constantly thank our Heavenly Father for all He has done for us these past months.

Mrs. Sidney V. Hollingworth.

Thonze

We have had an eventful month. But not all the events were such as one desires. The pastor at Thonze, Saya Kan Gyi, is just recovering from a severe attack of malaria and had to spend ten days in the hospital, just when he wanted to be out getting D. V. B. Schools under way and attending the association. We have three schools going now, two in the Zigon field and one in the Thonze field. We have seminary boys enough to run another one or two, but not enough Bible women. If any one knows of such who have no work, kindly put us in touch with her, or them. We could use two more till the rains.

The association was well attended, in fact we had about double what we expected. The sermons were of a high order, and the spirit of the meeting was good. The Home Mission Society was able to keep on its two workers. The Preacher's Association kept on their former worker and paid half on another. The Woman's Societies were able to keep on their representative, Daw Dun Sein, who spends a month at each church. However, it was agreed that she should spend more than a month at the weaker churches and especially at villages in the jungle where we have a small group of Christians, even if the stronger churches have to be left out entirely. The All-Burma Burmese Woman's Society has furnished a companion Bible Woman for her, and has promised to continue next year for which we are very thankful. About a hundred baptisms were reported.

Mr. and Mrs. H. W. Smith spent a week-end with us, and we heard something of the work in the far north. Almost she would persuade me to be a Kachin Missionary. But when I think of my beloved Burmans, it's "off the record."

Miss Ragon gave us an overnight

call on her way to Thayetmyo, and met some of her old friends here as well. Now that she knows the way to do it we hope she'll do it again.

We are very grateful that we can get out into the jungle now over roads cut for lorry traffic for the transport of rice. We can reach about all our jungle groups in this way. So we are seldom in over Sunday. There are not Sundays enough in a month to get around as much as we'd like. But March has five, and one of them will have to be spent in Rangoon which is not exactly a jungle village any more.

The interest is good, and the outlook is bright.

J. T. Latta.



Members' Care of Each Other

"All of our members shall be especially careful of each other's reputation, watch lovingly over each other's welfare, and promote it as far as it lies in their power:—

1. By praying daily for each other.
2. By sympathy and practical help in the time of poverty, affliction, bereavement, or any other kind of tribulation.
3. By never allowing evil to be spoken of them unrebuked, by any one in their absence."

— From *William Booth, Founder of Salvation Army.*
p. 369, vol. 1, by Harold Begbie.



Judson College Notes

The annual meeting of the Judson College Church was held on Sunday evening, January 27. As the reports of the many activities were given we realized afresh how the church had been touching different groups during the year, and we were glad that the students could help in teaching the people nearby. Members of the Student Y. W. C. A. and the Student Christian Union hold a Burmese Sunday-school for the children in Kamayut. Mr. A. N. Johnson, one of the staff members, is the superintendent of the Sunday-school which is held with the English Sunday-

school for the missionary children on the compound. The student organizations have also sponsored Sunday Bible classes for their members, with Miss Hunt and Dr. Jury as teachers.

During the year two students were received into the church after baptism, and forty-eight were received as affiliated members. The Judson College Church seeks to be a real church home for students while they are in college, and to train them to be better members of their own churches when they return home. As a means towards this goal, two students are elected to the Board of Deacons so that they may gain some experience in carrying out these duties.

Saw Chit Maung from the Baptist Divinity School conducted three special evangelistic services in February. Several of the non-Christian students attended these meetings, and none could fail to be impressed by the clear presentation which Saw Chit Maung gave of man's sinfulness, Christ the Saviour, and the link between man and God, repentance and faith in Christ. At the last meeting, several Christian students went forward and reconsecrated themselves. The next day, at evening prayers in the hostel, two girls, one from a Moslem family and one from a Buddhist home, gave their testimonies as to their faith in Christ. This was a cause for great rejoicing for all of us.

On February 10, "The Crucifixion" was given by the college choir, supplemented by some teachers from the Kemmendine Girls' School and some old Judsonians from the Teachers' Training College, under the direction of Mrs. Rickard. Mr. Kan Gyi and Mr. Hignall took the solo parts. A large number of friends from outside the college attended this beautiful service, and all received a blessing from the message given to us in song.

This year, for the first time, the college Y. W. C. A. held a candle

light installation service for the newly elected officers. Miss Whitwer worked out an impressive service, in which each retiring officer passed on her light to the officer elect, and charged her with the responsibility of her office. The new officers, in return, promised to carry out their tasks to the best of their ability. Then each member of the association lighted her small candle from the large candle held by one representing the Spirit of Christian Womanhood. After a responsive reading on "Light," the old and new officers marched out while all sang, "Follow the Gleam."

On February 17, the day set apart by the World's Student Christian Federation as a Universal Day of Prayer for Students, a special service was held at the Judson College Chapel. The Burma Provincial Committee planned the meeting, in which students from the Training College, the Anglican Divinity School, the Baptist Divinity School, and Judson College, took part. Some high schools sent students in response to the invitation which was sent to them, but we hope that next year the number attending will be even larger. In a small country like Burma it is particularly necessary for Christian students to realize that they are part of a world organization, and to join in prayer for God's blessing upon those who are facing such difficult problems in other countries.

Soon after this copy of "The News" reaches you the students will have finished their examinations, and some of them will be attending the Student Camp at Setse. We pray that this may be a rich experience for them in every way.

— Pauline R. Meader.



"It is the service which springs from a heart overflowing with love and thankfulness God delights in."

Fr. Living Waters.

The Effective Missionary

An Open Letter to a New Missionary from an Old One

Alexander McLeish

[*Extract from "The World Dominion,"* April 34.]

You wish to know, in view of all that you have read regarding the indigenous Church, how best to set about your work as a missionary. To answer that question shortly is not easy, but there are certain things which stand out prominently.

First of all I should say, be quite clear as to your conception of your task as a missionary. For myself I should place at the centre, as of primary importance, the influence of personality. Therefore, one must keep the best of one's time and energy for personal relationships. There is first your personal relationship with God—an unhurried daily communion with Him through Bible study, meditation and prayer. The missionary's whole life-work stands or falls by the reality of this communion. If anything effective is to be accomplished, no sacrifice is too great in order to secure it. It demands time, energy and persistence, and strange as it may seem it is that part of many a missionary's work which is often neglected. You cannot live on spiritual reserves, but on your "income" day by day. The prayer, "Give us this day our daily bread" has a twofold significance.

Then there are the relationships which you will form with those amongst whom you live. Every contact at any time of the day or in any sort of capacity is a missionary contact and a missionary method. It follows, therefore, that you are on duty every moment of the day and, if you are living in intimate fellowship with God, you are being used as a vehicle of His grace and love.

And now it might well be asked: Does anything else matter? In a

sense it could be answered, No, nothing else matters. You may, however, often be perplexed as to what you should "do." The urge to get things done is more Western and modern than we sometimes think. So you may feel a desire to teach—perhaps in groups to save time—and this leads to the opening of schools. Here, unless you are careful, you will find yourself giving most of your time to the children and little or none to their parents, though the parents are your real problem. Hence this natural urge may lead you away from what is your real work as a missionary. And in order to fill up your time you will find yourself organizing school work for non-Christians. It would be wiser, therefore, first to develop contacts with the parents, the thinking men and women, and you will find that it matters little how these contacts are established and kept alive so long as they are spiritually fruitful.

As your object is to build up a truly indigenous Church, you should aim principally at winning the family to Christ. It was thus that the Church of the New Testament began. In the social systems of India, China and Africa, the family and the communal life are the real units. You may be tempted to baptize the individual without thinking much of his relationship to the family or the community. This has often proved a short-sighted policy. Many of the individuals who will come to you are either in advance of their family, always a very small number, or out of favour with it, a much greater number. As a general rule it is better to urge the individual to realize his Christian duty to the members of his family and to seek to bring them along with him, for once baptized he will in most cases be effectively cut off from further influence with them. This, of course, does not mean that no individuals should be baptized, but

a true convert will always find it easier to win his family before baptism than after. There is never the same opposition to the baptism of a whole family as there is to that of an individual, for the unit of the social life has been won. Further, a Church consisting of several families is a real indigenous Church, rooted in the life of the community and a permanent factor in the situation. The problem of Christian education will now arise naturally and you will be able to help the Church to deal with it.

Hence the wiser course will be for you the slower one beginning with adults rather than children, and families rather than individuals. Out of this will grow an indigenous Christian Church the forming of which must ever be your main objective. It may mean at first intensive rather than extensive work, though not necessarily so. Much will depend upon first steps. For example, you will find that some new missionaries, oppressed by the need of the hundreds of villages around, bring in evangelists whom they have not proved and place them out at strategic points to teach and to evangelize. Little good can come of this practice. Experience has shown that the Church in the district had much better grow from a "living" beginning in the area in which the missionary resides and comes into daily contact with the people. A so-called Church which has as its nucleus a group of paid workers has often proved to be more of a hindrance than a help. The avoidance of this expedient leaves the missionary free from any false props, and, by keeping before him daily the real extent of his work and influence, throws him back continually on God.

For this life of close contact with the people the first requirement is, of course, an intimate knowledge of the language. There is no work more

important than this during the first years, and nothing should be allowed to interfere with it. These early years also provide the best opportunity of studying the customs and ways of thinking of the people and of determining how best to present your message.

Out of these years of preparation, if you have patience, will grow that line of activity which for you will be most fruitful. "Judge nothing before the time" should be your motto. To keep first things first is no easy task. You will be tempted to plunge into work—unprepared though you must be—and that will lead you eventually into many mistaken kinds of activity. You will find yourself running printing presses when you could get the printing needed done cheaply and easily elsewhere; you will find yourself becoming an employer of labour in order to solve some economic question; you will find yourself rushing round the district superintending mission schools and evangelists; you will find yourself hurrying off to a fair with Gospels before you are able to answer intelligently the questions and difficulties of your hearers; and you will be creating everywhere such a false impression as may take you years to eradicate. These activities may fill up your day and provide material for your missionary home letter, but both your spiritual power to help those whom you meet, and your success in creating a living, self-propagating, self-supporting Christian fellowship, may be conspicuous by their absence. There are many missions to-day with splendid institutions and elaborate organization, but with a dead Church.

One of your difficulties will be the use of money. It would be a great advantage if those amongst whom you live never got the idea that you were a source of financial help in any shape or form. Foreign money introduced into the framework of a

frugal indigenous community is bound to be harmful. Indeed, the mere amount which the missionary spends on himself and his household seems prodigal extravagance which the poor villager in his low economic environment deems either positively sinful or quite god-like. This is to a certain extent unavoidable.

You must make every effort to live simply and with as little display as possible. This is far more important than is at first realized. Many things which to you may seem simple may yet present an obstacle to the growth of the infant Church. This is an intensely difficult problem, and untold injury has been wrought by ignoring it or being careless about it. Therefore to live simply and to have the fewest possible financial relationships with the people are great Christian duties and the surest way of avoiding innumerable difficulties.

Much of this is specially applicable to missionaries beginning new work. The pioneer must not repeat the mistakes of the past.

The problem of a young missionary going to an old field is a very different one, and also a very difficult one. Here he finds work which is long established, and the question will arise in his mind why, after thirty years or so, has it not been committed to the people themselves to carry on? The answer may reveal the true situation, but if not, years may pass before the missionary realizes quite what he is doing or why. It is possible he may discover that he should never have been doing it at all. Some have discovered this and are back at home again disillusioned men.

There is no need, however, to pass through this experience if first things are put first. Into a life lived in the presence and power of God and in close touch with the lives of others there will come an understanding of God's plan and purpose. There have been men who have refused to carry

on certain types of mission work the only justification of which was that they had been started by a predecessor, or because much money had been spent on buildings. It takes a great deal of courage, however, to make a stand and to discover your own work. A price has to be paid for every real step forward, and for a missionary to get "dug in" and to settle down comfortably without careful thought is the greatest tragedy of all. To be frank the whole idea of "setting up house" in the mission field is wrong. That idea belongs to the leisured outlook of the last century. Nowadays we know that nothing will last for long, and especially is this true of the contact of foreign missionaries with other peoples. It is true in this respect that "here we have no continuing city," and no effort should be made to possess one. The uncertainty of the times in which we live should lead to a complete revision of our whole idea of the work of a modern missionary. The latter is not intended to be a permanent factor in the life of an alien people. His work is to make Christ the permanent factor, and himself to pass on to other pioneer tasks as quickly as he may. Institutions which tie the foreigner down to permanent work are intrinsically dangerous expedients. Sooner or later they will become objects of attack by the very people for whom they were devised. They will want things done in their own way, even if they are only half as well done, and in the end they will get this.

It will be found that much old work has taken on the strong denominational spirit of two or three decades ago. That spirit in mission lands is fortunately being destroyed by the very Churches which were established under its auspices. The anomaly of the situation is that the churches formed by the missions are teaching the parent churches the folly of sects and pseudo-historical Church

orders. These things are sure to go, and the new missionary should whole-heartedly indentify himself with the cause of co-operation and the development of the native Church with a view to the establishment of a united Church of Christ in every land.

The one thing which will justify your presence in an old field to-day is the strengthening of the indigenous Church to live its own life and to develop its own institutions in its own way and with its own personnel. Anything which cannot justify itself on this ground should be ruthlessly cut out. Best of all would it be for the missionary to find the Church so vital that he can place himself unreservedly under its orders for its further extension and for the evangelization of the regions round about.

The acid test of work to-day is whether it can stand alone in the absence of the missionary and the funds he brings.

From all this it will be seen that a new missionary's task is not an easy one. Every talent and every gift he possesses will be needed, and the more he possesses the better. He will require to study the methods of the Master and to follow them very closely. A great deal of the paraphernalia of modern missions he will find little use for. "The time is short" will be his motto, for that was the motto of the early Church, and it will always be the right one. It is not only incumbent to preach the Gospel to the whole world, but it is vital to recover this New Testament note of urgency. The evangelization of the world in our generation is not possible in our own strength and will remain to the end a supernatural task. The spirit of the age does not like to be reminded of the other-worldiness of the missionary enterprise, nor that its *raison d'être* is simply the command of Christ to go and preach the Gospel. The whole

success of your work will depend on the spirit in which you do this, and when confronted with the difficulties of that task always remember that Christ said, "Lo, I am with you alway, even unto the end of the world." This alone will give you the true outlook on the situation and will inspire you to press forward with the task of evangelism.



Keeping God's Ways

"Surrender yourself trustingly to keep all God's ways, in the strength which will come in waiting on Him. Give up your whole being to God without reserve; He will prove Himself God to you, and work in you that which is pleasing in His sight through Jesus Christ.

"Keep His ways, as you know them in the Word. Keep His ways, as nature teaches them, in always doing what appears right. Keep His ways, as Providence points them out. Keep His ways, as the Holy Spirit suggests.

"Do not think of waiting on God while you are not willing to walk in His path. Only be willing, and He who has worked to will, will work to do by His power."

Dr. Andrew Murray.



Make us humble, and then keep us from being proud that we are humble.

—F. B. Meyer.



Letter

This is a very cold winter, a part of the time, so I stay in my room, in a hotel, in Des Moines. Twenty degrees below zero feels cold to me.

However I have spoken in several churches and Sunday Schools.

I have been back from Assam seven years and am getting used to the Americans! I like them all pretty well, though I like the young ones better than the old ones. Probably the reason for this is that the young folks wish to learn, while some older ones do not.

Among the general public many people wish to converse about foreign missions, and this is a new thing. Thirty years ago, at the time

of my first furlough home, the general public scarcely knew there was such a thing as foreign missions, and they have not got it now from reading their Bibles or reports from missionaries, but from reading the daily papers which are supposed to know a lot.

Church members still feel that people who have spent their life time doing missionary work in heathen lands probably know something about it, and this gives joy to all hearts, for, there is many a delightful fellowship in praying together about the work.

John Firth,
Pella, Iowa.



Happy Children Readers

This is to tell people with schools that I no longer have any of the Primers and Readers which I wrote, but that the Mission Press has a good stock of them.

I would also like to explain to the patient public why I have insisted on having a High School. I have been told that we can sell a thousand toys in one place alone if we can make them. Some must be cheap. Others can be more expensive. Last year we had an order for sixty-six toys to be supplied for Rs. 200. I found it far from easy to make this assortment. Now to supply an order for a thousand, and to keep within a certain sum will keep us busy. I feel that this project is worth working out, but I have no workers. I find that the older boys with two or more years training are very useful while the smaller boys are of little help. The older boys are in the seventh and eighth standards. I could not try to do anything with just a seventh standard school. I would not try to have a High School if I did not have this technical project. A number of the older boys are going to spend the hot season making toys. They are to

have 500 different kinds for me to take orders with in June. One man who brought his boy to put in our school was told that ours was a technical school. "You will have to work in the shop," I told him, explaining what was required. "I'd like that," he said.

Della A. Dudley.



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The King - Emperor's Silver Jubilee

*Extract from letter from the Chief
Secretary of Burma.*

I am desired to address you regarding the method of celebrating in Burma the Silver Jubilee of His Majesty the King Emperor. The Government of India have decided that in spite of climatic drawbacks the celebrations in India should take place simultaneously with those in Great Britain and other parts of the Empire. The 6th May, 1935, is being declared to be a public holiday under the Negotiable Instrument Act, and the 7th May is also being declared a public holiday under the same Act, in order to give the celebrations extended scope.

2. His Majesty the King Emperor has expressed the wish that the celebrations should be on a local basis and that His Majesty's subjects should, wherever practicable, have an opportunity to celebrate the occasion near their homes; and also that the celebrations should be as simple as possible and that all undue expenditure should be avoided. You are requested in dealing throughout with the celebrations to bear these principles in mind. In order to give effect to His Majesty's wishes, His Excellency desires that the celebrations should be held at the headquarters of all districts and at such other centres in each district as are suitable. It is suggested that the celebrations may take the form of the distribution of charity to the poor, the entertainment of school children, illumination of public and private buildings, fire-works, bonfires and, where there is opportunity and it is considered advisable, boat races, sports, wrestling matches, etc. It would seem most appropriate that the initiative in taking steps to commemorate His Majesty's Silver Jubilee

should be left to the spontaneous action of the community at large, but it will of course be necessary for you and for the Deputy Commissioners and other officers in your Division to take the initiative in inspiring the leading unofficials to take action for the organisation of the celebrations and it is considered suitable that officials should interest themselves in meetings called for the purpose of determining how the Jubilee shall be celebrated.

3. In view of the climatic conditions at the time of the celebrations, it would seem clearly advisable to avoid any parades of troops, Police, &c.

4. Arrangements should be made for holding Thanks-giving services in all Christian churches on the same day as the Thanks-giving service to be held in London, that is, on Monday, the 6th May. The controlling heads of the Christian denominations are being addressed in the matter, but this will not prevent you from arranging for the local ministers and pastors to be approached in the matter. It is suggested also that the followers of other religions, if suitably approached in the matter, will be willing to arrange to give a religious significance to the rejoicings on the occasion of His Majesty's Silver Jubilee.

5. There must necessarily be scope for elasticity in the form in which the celebrations will take, and the instructions conveyed in this letter are consequently of a general character. They indicate, however, the lines on which His Excellency desires steps to be taken to celebrate the Jubilee suitably and His Excellency expects, and has no doubt, that every Government officer will feel it his pleasure as well as his duty to see that the occasion of His Majesty's Silver Jubilee is marked by local rejoicings in a suitable spirit.

6. I am to add that the local Government is not in a position to subsidise any of these festivities, which will have to rely therefore on local donations and subscriptions. Arrangements will no doubt be made to form suitable local Committees for this purpose, and in due course a further communication will be made in the matter of co-ordinating and discriminating between subscriptions and donations collected for the purpose of the local celebrations and donations and subscriptions collected for His Majesty's Silver Jubilee Fund, regarding which you have been separately addressed.



Born

February 20th, to Mr. and Mrs. C. R. Chartrand, at Moulmein, a daughter, Drusilla André.

Sailed

On S. S. *Chindwin*, February 23rd, Rev. and Mrs. E. Carroll Condict, Miss Violetta Peterson, and Miss L. P. Bonney.



Arrived

On February 19th, from U. S. A. *via* the Straits, Mrs. J. H. Telford.



Language Examination

Mr. W. L. Keyser has passed his first examination in Sgaw Karen.

Miss Rebecca Anderson has passed her second examination in Sgaw Karen with credit.

C. E. Chaney.



Vacation Course For Vernacular Teachers

The Burma Christian Council Committee on Extension and Research is announcing thus early that the Committee will carry on a special vacation course for teachers in Vernacular Schools, next October, at Judson College. This first notice is early, but we want all school managers to be aware of these plans early in the year.



Ellen Mitchell Memorial Hospital

There has been a slight misunderstanding about the price of board at Mt. Hope therefore we are taking this opportunity of clearing it up. Board for missionaries is at the same rate as the Rest House in Maymyo, Rs. 3 per day which includes everything that they furnish, I think. Half that rate for children which is usual everywhere. For all other than missionaries the board is Rs. 5 per day which is as little as it could be gotten for anywhere, unless it were a place run especially for cheap rates. Anyone is welcome at any time. We enjoy having friends here but don't give them much attention.

S. M. Maxville.



Evangelistic Committee

At the last meeting of the Evangelistic Committee Rs. 150 was set aside to help out D. V. B. Schools which could not otherwise be conducted. Not more than Rs. 15 per school will be given. Write me your needs. This is one of the best ways to get into new villages. It is also one of the best forms of work to use in an old village to arouse the Christians to their opportunities.

J. T. Latta,
Chairman.

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